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plasm. This fact does not forbid that ether should be the raw material of spiritual organisms, but it does require us to find the secret of such organisms (if they exist) in some unitary organizing factor, and not in the general properties with which the physicist endows it.

On the whole, the book may fairly be described as a thoughtful and earnest attempt to justify St. Paul's prophetic declaration that "if there is a natural body, there is also a spiritual body. . . . And as we have borne the image of the earthly, we shall also bear the image of the heavenly," and by means of the constructive imagination to articulate the content of that declaration into the actual framework of nature as physical science now discloses it.

WILLIAM FORBES COOLEY.

COLUMBIA UNIVERSITY.

Rest Days: A Study in Early Law and Morality. HUTTON WEBSTER.
New York: The Macmillan Company. 1916. Pp. 308.

Professor Webster has chosen a unique field and has made a notable contribution to sociological science. His study of rest days, as growing largely out of unlucky days when certain activities, or all of them, are taboo, is a searching investigation among all peoples and at all times.

The Sabbath originated, in all probability, as a taboo day at the new or full moon and the recognition of the four phases of that luminary gave the basis of the civil week. Babylonia furnishes the closest analogues for Judaism, but they are not lacking elsewhere. Thus Herodotus (VI., 57) tells us that the Spartan kings on every new moon and seventh day of the (lunar) month, were given at public charge, each a full-grown victim in the temple of Apollo, a measure of barley, groats, and a Laconian quarter of wine.

The book contains a lasting contribution on primitive methods of reckoning time. These were, in almost every instance, based on a lunar calendar, usually in conjunction with a solar or seasonal one. As a study in the origin of festivals, unlucky days, and calendar systems its value can scarcely be overestimated.

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JOURNALS AND NEW BOOKS

REVUE DE METAPHYSIQUE ET DE MORALE. September, 1916. *Les origines philosophique du pangermanisme* (pp. 659-695): CH. ANDLER. — German philosophy reflects a living and passionate experience. Pan-germanism is a religious doctrine of predestination